

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

NASHVILLE, Tenn. (BP) — A visual model to evaluate how a church can reach people for Christ, mature them as disciples,

Worship and open groups welcome new people. Worship focuses on celebration, proclamation, and evangelism.

That's an improvement. Some seek to get them into a Sunday School class and a worship service."

NASHVILLE, Tenn.—A new model to evaluate how people for Christ, mature and involve them in service and ministry has been introduced by the LifeWay Church Resources Division of LifeWay Christian Resources of the Southern Baptist Convention.

"We wanted a process that churches can visualize, that isn't complicated and is biblical," said Gene Mims, division president. The model and process (MAP) is included in a revised and expanded edition of Mims' book, *Kingdom Principles for Church Growth*, released in June.

Mims emphasized that ~~MAP is not~~ a cookie cutter approach but a diagnostic tool to enable a church to identify current practices and determine what changes are needed "to see the lost person transformed to become a Christian minister."

MAP begins with the mandate of the Great Commission in Matthew 28:19-20 to make disciples. The five functions of a growing church — evangelism, discipleship, ministry, fellowship, and worship — are delineated.

The necessity for leadership to guide the process and prayer to undergird it are highlighted.

In the beginning stage, believers and unbelievers are grouped together for corporate worship and open groups, which may include Sunday School classes, short-term or ongoing Bible study groups, or cell groups.

Biblical Principles

- **Grant Commission**
Matthew 28:19-20
- **Five Functions**
 - **Evangelism**
2 Corinthians 5:17-21
 - **Discipleship**
Ephesians 2:8-10
 - **Ministry**
Ephesians 4:11-15
 - **Fellowship**
Acts 2:42, 46-47
 - **Worship**
John 4:21-24
- **Leadership**
Colossians 1:28-29
- **Discipleship Program**
Acts 4:22-31

Church Practice

Kingdom Results

- **Numerical Growth**
Acts 2:41, 47
- **Spiritual Transformation**
2 Corinthians 3:18
John 18:31-17:26
- **Ministry Expansion**
Acts 6:1-3, 13:1-3
- **Kingdom Advance**
Acts 1:3
Matthew 6:33

The second stage, developing believers, focuses on closed groups designed to equip believers to serve. Equipping may focus on skills, knowledge or both, along with accountability.

After being equipped through closed groups, believers move into stage three where they serve on ministry teams that focus on the needs of the church or on missions and service beyond the church walls and around the world.

Results of effective church practices to reach people, develop believers, and multiply ministry then include numerical growth, spiritual transformation, ministry expansion, and Kingdom advance, Mims said.

"MAP is a simple framework to determine

— if the Lord intends us to build the kingdom of God by making and maturing disciples and multiplying ministry — then how are we going to go about that?

"This is how to determine what you need to do."

MAP is not "chiseled in stone," he said. "There are many ways to draw MAP. This is just a beginning pattern."

The revised and expanded edition of Kingdom Principles for Church Growth is available through the LifeWay Church Resources customer service center, (800) 458-2772; through LifeWay Christian Stores; or the online store, www.lifeway-stores.com.

Open groups include foundational, evangelistic Bible study and opportunities for believers and unbelievers to build and strengthen relationships.

In stage one, unbelievers are introduced to the gospel and, hopefully, are led to Christ.

"Unfortunately, many churches have no strategy to reach lost people," Mims said, noting that worship services and Sunday School classes may be conducted for believers and not planned to meet the needs of persons interested in learning more about Christ.

"Some churches have a strategy to get unbelievers in the worship services.

Deadline nears for nom.

4

Just for the Record

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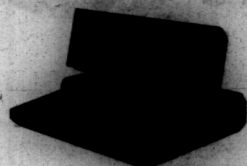
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The Lord's mysterious ways

The Lord works in mysterious ways. Take Norma McCorvey and Sandra Cano, for example.

As pro-abortionists in the 1970s searched for a prime test case to take all the way to the U.S. Supreme Court, they separately came upon the pregnant McCorvey and Cano in different areas of the country.

Unmarried and more than a little desperate, the young McCorvey, a Texan, fell prey to the machinations of the pro-abortionists and agreed to be the plaintiff in the now-famous *Roe v. Wade* decision that struck down all laws nationwide limiting abortion in any way.

Cano became the plaintiff in *Doe v. Bolton*, a companion case to *Roe v. Wade* that is not as well known but which over the years has had an equally devastating effect on the lives of millions of unborn children.

Several years ago, McCorvey became a Christian because of the witness of a small child who protested with her parents outside the Dallas abortion clinic where McCorvey worked. She has since recanted her role in *Roe v. Wade* and is now actively involved in pro-life causes.

Georgia native Cano has claimed for many years that she never sought the abortion that became the cornerstone of *Doe v. Bolton*, but rather was a young victim of calculating pro-abortion attorneys who took the fraudulent case to the U.S. Supreme Court without her permission or involvement.

Like McCorvey, Cano today is an outspoken advocate for the unborn.

The pair has teamed up to file a friend-of-the-court brief in a New Jersey abortion case that could have thunderous consequences as it moves through the courts.

The Texas Justice Foundation, a pro-life legal organization, has filed a class action lawsuit alleging that New Jersey abortionists do not adequately protect the health of expectant

mothers who come to them or the health of the babies the women are carrying.

In one particular instance, the plaintiff is suing an abortion clinic because she said the clinic provided her with misleading information about the risks involved in the abortion procedure and the viability of her baby, and didn't even get her signature on the required consent forms — all so they could rush her through the abortion process and collect their fees.

The lawsuit was quashed at the trial court level when the judge ruled that under the umbrella of *Roe v. Wade* and *Doe v. Bolton*, the abortion clinics did nothing wrong.

McCorvey and Cano filed friend-of-the-court briefs before the Third Circuit Court of Appeals where the lawsuit now rests, insisting that their cases should not be used to argue in favor of the abortion clinics' tactics because the cases were wrongfully decided more than 28 years ago.

There is a lot of legal maneuvering going on, but the bottom line is that the New Jersey lawsuit, if looked upon favorably by the courts, could possibly signal the beginning of the end for mass, legal abortion-on-demand in this country. It won't happen overnight, but it might just happen.

When the two women whose names are most attached to this modern American Holocaust came out wholeheartedly against continuing the slaughter, that's going to be hard for a reasonable assemblage of judges to overlook.

"LATELY, I'VE NOTICED AN ALARMING INCREASE IN THE THINGS I KNOW NOTHING ABOUT."



Interestingly enough, this story has received no coverage from the national mainstream news media, which are constantly churning up half-baked stories to promote abortion. Don't hold your breath waiting for a balanced story on this issue.

Christians know that God can take the worst of circumstances and work everything together for good. As proof of that, who would have thought that the two people who once turned this country upside down, would have a chance to right the country again.

Indeed, the Lord works in mysterious ways.

GUEST OPINION:



Holding on to faith

By Tommy Neiman
firefighter/paramedic
Fort Pierce, Fla.

backboard, with hundreds of cactus splinters still embedded in his raw flesh, he shrieked with pain. Briefly, I lost my focus and wondered how many cactus splinters penetrated my gloves. No time for such thoughts.

My partner and I lifted the board from the planter. The white gauze and trauma towels under the victim's knees were turning red.

Losing consciousness, he looked at us with a pale face — a lifeless stare. We wheeled him to the truck, trying to keep him awake.

Inside the ambulance I established an IV and applied an anti-shock garment, dodging the many small cactus slivers. Could I be receiving direct blood-to-blood contact with a deadly communicable disease?

It was a chilling thought. I prayed with each task.

"Go!" I yelled to our driver.

As we pulled up to the hospital, his girlfriend, who had remained remarkably cool, began to cry. "Is he going to make it?"

"We're doing everything we can," I told her. "You just have to trust the Lord!"

Those words, "You just have to trust God," echoed repeatedly in my head. I needed to undoubtedly do the same. Fear continued to invade my peace.

In a few short minutes I would find out how many yellow pokes I inherited from the cactus guy.

We wheeled him into the trauma room. I gave them a brief rundown, then dashed for the report room — not to complete my report but to inspect myself for cactus splinters.

I carefully removed my bloody latex gloves. I noticed small holes in the cuffs. The

moment of truth had arrived. I took a deep breath and held my hands up to the fluorescent light, checking for deadly protrusions.

I could not find one single cactus sliver embedded in my hands or my arms! Praise the Lord!

How miraculous are God's ways! How great is his concern for us! How truthful is his Word!

In Psalm 91:2-3, David speaks of God in the following way: "My refuge and my fortress, My God in whom I trust! For it is He who delivers you from the snare of the trapper and from the deadly pestilence."

In that bloody cactus patch, God's Word was truly my fortress. He did indeed save me from a potentially deadly pestilence.

Our patient underwent extensive surgery and eventually recovered. He'll will probably never know how the Lord used his accident to strengthen the faith of this paramedic.

Neiman, a firefighter-paramedic with the Fort Pierce/Saint Lucie County Fire District in Florida, is an ordained Southern Baptist minister and author of *Sirens for the Cross*, available through his website, www.tommyneiman.com, or through LifeWay Christian Stores.

Hunger fund demands outpacing budget

NASHVILLE, Tenn. (BP) — While Southern Baptists have faithfully contributed to the Southern Baptist World Hunger Fund since the 1970s, hunger ministries in the United States have struggled under the strain of increased demand during the past year.

Requests for domestic hunger funds were up 80% while Southern Baptist World Hunger Fund receipts declined.

In spite of the struggle, nearly three million lives were touched in the United States and U.S. territories alone last year, resulting in 13,600 professions of faith directly related to domestic hunger ministries funded by Southern Baptists.

"Full implementation of welfare reform resulted in thousands of people entering the workplace earning wages too meager to meet their family's basic needs," explained Donoso Escobar, director of hunger ministries with the Southern Baptist North American Mission Board (NAMB).

"The result has been an unprecedented level of requests for funds. At such times, we have been blessed with an opportunity to demonstrate Christ's love in a very tangible way.

"Ministry to hurting people opens many doors for sharing Jesus' love and letting people know they are valued.

"The net effect has been that many ministries are not receiving as much as they had been to minister to hungry people even though they are in need of more," he explained.

"Sadly, we have only been able to give a limited response on some occasions," he added.

help employees after a fire destroyed a major beef processing plant," he pointed out.

Those who support the World Hunger Fund can take comfort in the knowledge that 100% of their gifts are used for hunger with nothing taken out for administration or promotion."

He praised the ever-growing interest many Southern Baptists are showing in hunger ministry.

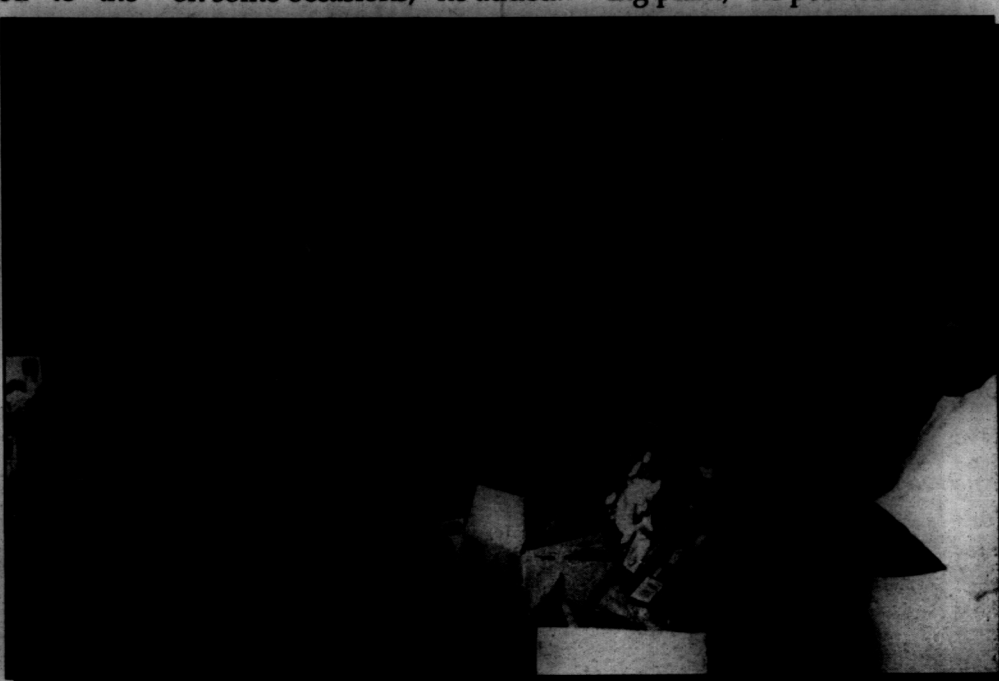
At the same time he noted that on average, Southern Baptists give less than one dollar each per year to the World Hunger Fund.

He pointed out that if every Southern Baptist gave just one dollar per month, hunger ministries could multiply 18 fold resulting in "saved lives and reached souls."

While rejoicing in souls that are being saved and lives that are being touched, Nelson fears many Christians are missing out on the blessing of helping others in Jesus' name.

He explained how regular gifts to the Southern Baptist World Hunger Fund can be made by bank draft, collecting spare change, monthly check, or numerous other ways.

Stating that the size of the gift does not matter, he noted, "Every man, woman, and child in our churches has the power to touch a life if you consider that the average cost of a meal through domestic ministries last year was 49 cents."



FILLING BOXES — Filling Christmas food boxes provided by the World Hunger Fund donations are (from left) Marlean Jones, Robert Williams, Pamela Bingham, and Bernard Hines. (Photo by Steve Nelson)

Antoinne Scruggs, pastor of Promiseland Church in Little Rock, Ark., said his church helps between 15 and 20 "welfare-to-work" families each week and has felt the impact of sagging hunger funds.

He noted that the church provides families with much needed help as they make their way towards self-sufficiency.

Although the increased number of requests primarily resulted from "welfare to work," Escobar cited several emergency situations in which the effect of fewer funds has also been felt.

"Assistance was needed for over 400 families in American Samoa after their employer filed bankruptcy," Scruggs said.

"Baptist ministries in Louisiana needed to assist several hundred sailors who lost their jobs, and a Baptist church in Garden City, Kan., needed to

"My heart breaks not only for the hungry, but also for Christians who forfeit the joy of such an opportunity," Scruggs said.

He acknowledged a lack of awareness among Southern Baptists is a major part of the problem.

Steve Nelson, director of hunger concerns for the Southern Baptist Convention (SBC) Ethics & Religious Liberty Commission (ERLC) shares Escobar's concern.

Nelson promotes the Southern Baptist World Hunger Fund that provides both the NAMB and the SBC's International Mission Board with funds for meeting hunger needs.

In response to this current shortage, Nelson encourages churches to find ways to make regular support of the Southern Baptist World Hunger Fund a priority in their mission efforts.

"We already have the infrastructure in place through nearly 10,000 missionaries and volunteers," Nelson said.

"With such a network, it is tragic when opportunities to show Christ's love are lost.

Record

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LifeWay best sellers

Hardback

1. The Prayer of Jabez, Bruce Wilkinson (Multnomah)
2. The Vine, Bruce Wilkinson (Multnomah)
3. The New York Times Bestseller, The Prayer of Jabez, Bruce Wilkinson (Multnomah)
4. The Prayer of Jabez, Bruce Wilkinson (Multnomah)
5. The Prayer of Jabez, Bruce Wilkinson (Multnomah)

Paperback

1. The Prayer of Jabez, Bruce Wilkinson (Multnomah)
2. The Vine, Bruce Wilkinson (Multnomah)
3. The New York Times Bestseller, The Prayer of Jabez, Bruce Wilkinson (Multnomah)
4. The Prayer of Jabez, Bruce Wilkinson (Multnomah)
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3. The New York Times Bestseller, The Prayer of Jabez, Bruce Wilkinson (Multnomah)
4. The Prayer of Jabez, Bruce Wilkinson (Multnomah)
5. The Prayer of Jabez, Bruce Wilkinson (Multnomah)

Looking back

10 years ago

Messengers to the 134th Southern Baptist Convention adopt a budget of \$140,710,282, re-elect a conservative president, stake positions on a dozen social and constitutional issues, and hear a plea from U.S. President George H.W. Bush for voluntary prayer in school.

20 years ago

Setting a moderate tone for the Southern Baptist Convention to follow, the Southern Baptist Pastors' Conference avoids confrontation during their June 8 meeting on the biblical inerrancy question, focusing instead on the Christian home, evangelism, and missions.

30 years ago

According to the Quarterly Review, five Mississippi churches baptized more than 100 people the previous year: First Church, Greenville (100); First Church, Pascagoula (105); First Church, Kosciusko (108); Main Street Church, Hattiesburg (120); and First Church, Brookhaven (129).

Deadline nears for MBC nominations

E-Nomination forms may be obtained by contacting the Office of Executive Director-Treasurer, Mississippi Baptist Convention Board, P.O. Box 530, Jackson, MS 39205-0530. Telephone: (601) 292-3201 or toll-free outside Jackson (800) 748-1651, ext. 201. E-mail: bbox@mbcb.org.



Kommunicashun ain't easy,
but it's well worth the time and
the effort to keep it up when eter-
nity is at stake and the informa-
tion is life changing.

Seminarian: success was empty without God

BREA, Calif. (BP) — By most people's standards, John Baker had grabbed hold of the keys to success: money, prestige, and power.

Even though he achieved it all by the time he was 30 years old, Baker realized his life was still empty.

Although he grew up in a Christian home in the Midwest and attended a Baptist church, Baker, a student at Golden Gate Seminary's southern California campus in Brea, recalled his former life as a "walking, talking paradox."

To help overcome a lack of self-esteem, he began using alcohol while in college. Although never being arrested for drunk driving, or losing his successful career, Baker called himself a "functioning alcoholic."

He was a leader in his church's Wednesday night children's ministry program, while at the same time stopping by his local bar on the way there to help him "unwind."

He coached his son's little league baseball team, but would stop by the local pizza parlor after the games with his assistant for a few pitchers of beer.

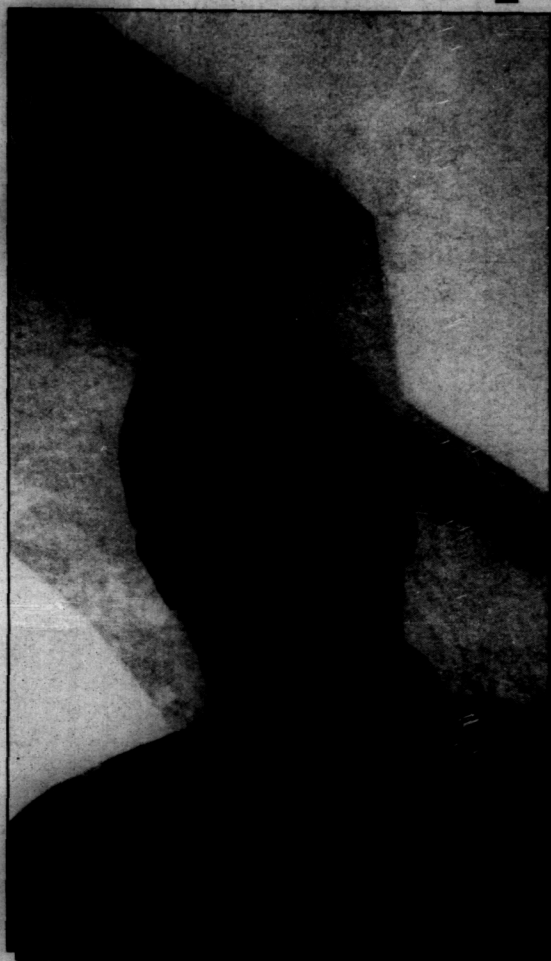
"Slowly, I became more and more uncomfortable with the lifestyle I was leading. I had a choice," Baker said. "Do it my way, continue drinking and living by the world's standards, or surrender, repent and do it God's way."

"I wish I could say that I saw the light and did it God's way, but the truth is, I initially chose my way."

In early 1991, Baker, who was separated from his wife, finally realized he had to lean on God for strength and guidance, and not on his own.

He accepted his family's invitation to attend a Sunday service at Saddleback Valley Community Church in southern California, which at that time was held in a gym.

It had been five years since he'd last attended church, but Baker said that once he



Baker

heard the music and listened to pastor Rick Warren's message, he knew he was home.

Baker soon began to see how destructive and unfulfilled his life had been when he, not the Lord, was "in control."

He was finally willing to let the Lord lead. Just five months after he began attending Saddleback, Baker and his wife, Cheryl, renewed their wedding vows. They have celebrated more than 30 years of marriage.

"I initially became a lay pastor in the recovery and small groups ministry at Saddleback," Baker explained. "God gave me a vision to develop a recovery program based on the Beatitudes from Jesus' Sermon on the Mount in the book of Matthew."

"I took my plan to develop this new ministry called Celebrate Recovery to Rick Warren, and he said do it!"

In 1992, Baker, who has an MBA from St. Louis University, joined the church's pastoral staff full-time, and began developing the "Celebrate Recovery" program, based on the Bible as the key and logical step to recovery.

Warren had been uncomfortable with the 12-step program's vagueness concerning the nature of God, the saving power of Jesus Christ, and the ministry of the Holy Spirit.

He began an intense study of the Scriptures to discover what God had to say about recovery. Based on this study from the eight recovery principles found in the Sermon on the Mount, Warren developed and preached on a ten-week series of messages called "The Road to Recovery."

It was during this series that Baker developed the participant's guides that have become the "heart" and curriculum of the Celebrate Recovery program.

"Because the Celebrate Recovery curriculum is biblically based, and not addiction- or compulsion-based, it can be used for all different types of hurts, hang-ups, and habits," Baker added.

"We field tested the curriculum for nearly six years before Zondervan published the four-series workbooks and leaders' guide."

The Celebrate Recovery series has seen multiple printings and is being used in hundreds of churches across the country.

"I'm really excited by everything the Lord's doing," Baker said. "My family life has been blessed, and I have found Golden Gate Seminary to have very practical teaching and instruction that I can take back to the church and use as a pastor immediately."



YOU CAN RESPOND RIGHT NOW!

Simply share the following prayer with God in your own words:

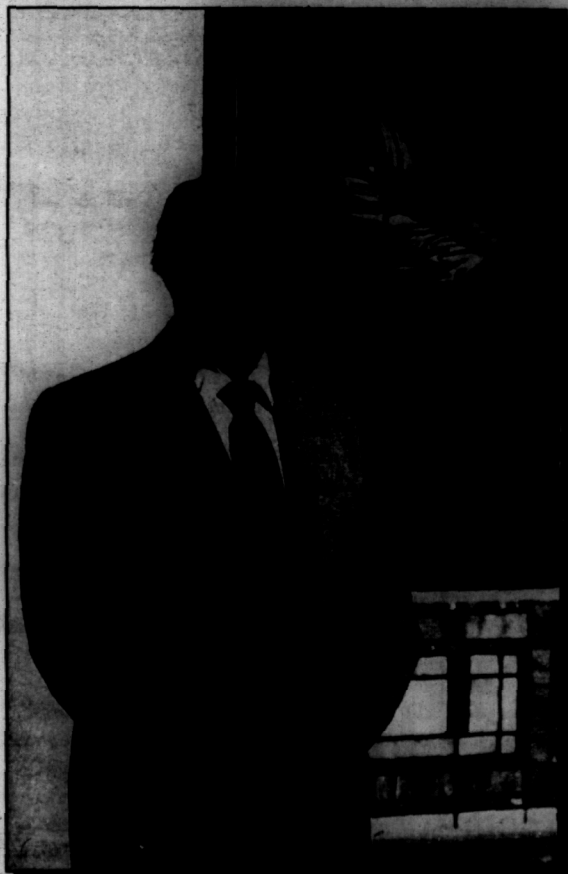
1. Lord, I admit that I need you. *(I have sinned.)*
2. I want forgiveness for my sins and freedom from eternal death. *(I repent.)*
3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. *(I believe in Jesus.)*
4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with him. *(I receive Christ as my Savior and Lord.)*

But as many as received him, to them he gave the right to become children of God, even to those who believe in his name (John 1:12).

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

85-year-old doesn't let age interfere with learning

SHAWNEE, Okla. (BP) — Teachers usually take a second look at "birthdate" when they pull up James Morris' registration card for Ministry Training Institute (MTI) classes.



Morris

"You were born in 1916, Mr. Morris?" he is asked practically every time the card pops up on a computer screen.

"Yes, sir," he replies.

When asked about himself, Morris might mention that he is pastor of Park United Methodist Church in Wewoka, Okla., or that he earned a diploma in Christian studies from Oklahoma Baptist University's MTI program this spring.

Somehow he fails to mention that he is in his mid-80s.

He doesn't really see what all the fuss is about but he supposes it's his age that surprises people.

"To still be in school at my age, I guess that makes my story unique," he said.

MTI is open to students of any age or career to work toward diplomas, associate of arts degrees, or bachelor of arts degrees in Christian studies in

evening classes at centers located throughout Oklahoma and six other states.

An electrician before retirement, Morris began taking classes from MTI in the early '90s. "I wanted to know more about the Bible for pastoring a church," Morris said.

Morris moved to Oklahoma in 1980 from his native Chicago so his wife could care for her mother in Hugo.

A friend asked him to take a pastorate in Seminole and later Wewoka.

"MTI is the smartest thing you could do because the more you learn, the better equipped you are to work with people in the church," he said.

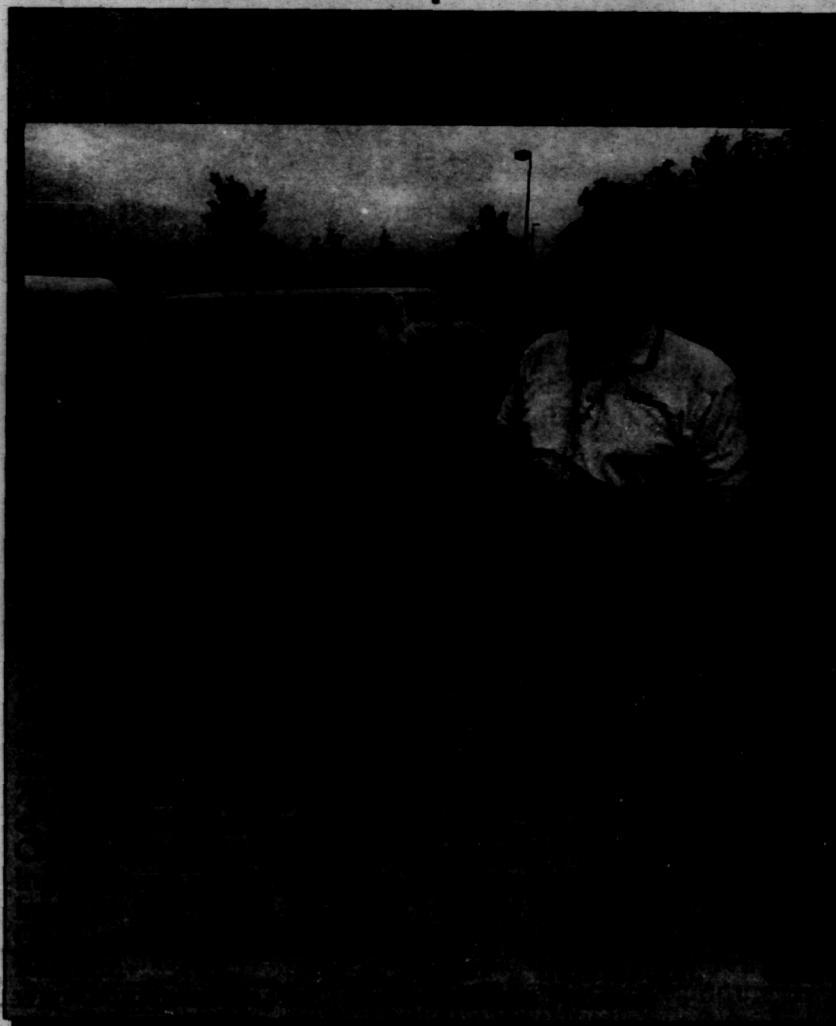
Driving around town, living on his own, and maintaining a job are no big deal, he said. It's those little things he's not able to do anymore that he misses.

"I used to love to play tennis," he said. "I had to give that up. Now I have to take it easy."

Education is one thing he says he'll never give up. His next goal is a bachelor's degree through MTI.

"You never stop learning," he said. "If you get to the point where you think you've learned everything, you go backward. By keeping on

studying and learning you keep that from happening."



Southern Seminary grants degrees

Robert Clark Logan Jr. and Scott Savell received master degrees from Southern Seminary during commencement exercises on May 18. Logan, a native of Bruce and a member of First Church, Water Valley, received the master of divinity in missions, evangelism, and church growth. Savell of Belzoni and member of First Church, Belzoni, received the master of divinity in missions, evangelism, and church growth.

Children's Bible Drill participants from First Church, Oxford, (pictured back row, from left) are Joshua Havins, Jeremy Locke, Whitney Wakefield, Courtney Hunter, Ashley Irvin, and Katy Carter; (front row, from left) Jake Clemons, Chip Davis, Reed Falkner, Tyler Cannon, and Kelsey Letzring.

Junior high tournament participants are Meagan Baker; Brandon Cullum; Joshua Locke (semi-finalist); Lane Wakefield (finalist); and Tyler Clemmons.

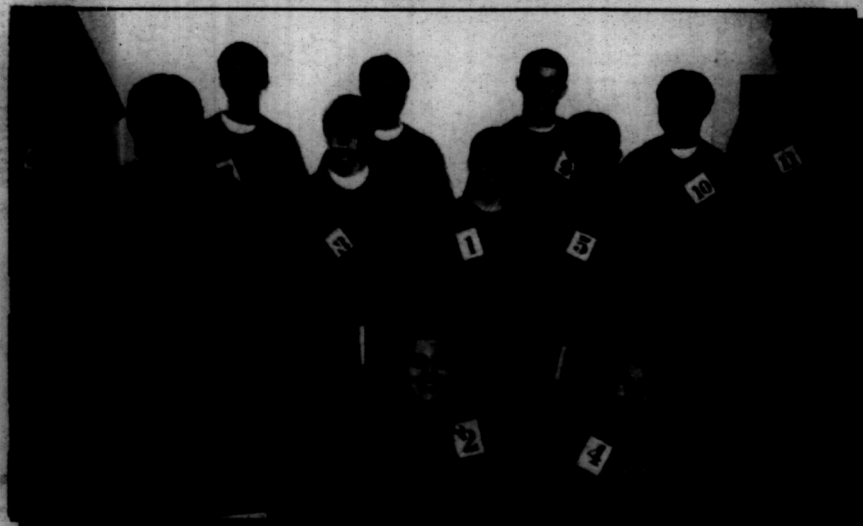
Youth participants are (front row, from left) Meagan Baker and Mary Heather Williams; (middle row, from left) Norrissa Cullum, leader; Tyler Little; Joshua Locke; and Lane Wakefield; (back row, from left) Tyler Clemmons; Brandon Cullum; J. K. Wakefield; Dudley Carter; Hyun Seok Shin; and Barkley Falkner.



Children's Bible Drill participants of First Church, Oxford



Jr. High Bible Drill participants of First Church, Oxford



Youth Bible Drill participants of First Church, Oxford

JUST FOR THE RECORD



GAs of First Church, Water Valley

First Church, Water Valley, hosted a mother-daughter banquet for the GAs (grades 1-6) on April 30. The 48 GAs enrolled this year were awarded bracelets and charms on their level. Edna McGregor is GA director and the leaders are Debbie Toole, Sheila Thorn, Emily Bole, Belinda Warren, Theresa Thompson, Angela Landry, Donna Zampella, Marty Gurner, and Theresa Hobson. Randy Bain is pastor.

Austin Kinsey (right) of First Church, Verona, raised \$97 to be given for missions. He is pictured with Robert Brasfield, RA leader.



GAs of Calvary Church, Greenville

GAs of Calvary Church, Greenville, are pictured with some of the Valentine cards made for the senior adult residents at the Bessie J. Taylor Home. The girls also delivered meals to shut-ins. These were some of the projects to help the girls learn about ministry and to earn their badge.



Brasfield and Kinsey

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PART-TIME MUSIC DIRECTOR for Deerfield Church, P.O. Box 973, Madison, MS 39130; (601) 856-5959 or fax: (601) 898-1874.

INGRAM BAPTIST CHURCH, Baldwyn, Miss., is looking for a part-time youth minister. Please contact Bro. Charlie Ransier, 200 CR 6121, Baldwyn, MS 38824.

PART-TIME YOUTH/MUSIC MINISTER in Neshoba County. Send resumes to Beatline Baptist Church, Search Committee, 12345 Road 505, Philadelphia, MS 39350. Daytime (601) 656-3653, leave message.

PART-TIME MINISTER OF MUSIC, Panola County. Send resume to: Search Committee, First Baptist Church, 108 West Lee Street, Sardis, MS 38666.

FULL-TIME MUSIC/YOUTH MINISTER. Send resume to: Four Mile Creek Baptist Church, 3801 Coventry Drive, Moss Point, MS 39562.

JUST FOR THE RECORD



Burt with RAs of Auburn Church, Tupelo

Rana Burt of Auburn Church, Tupelo, is going to Ukraine as part of the Mississippi Baptist Convention Board partnership, July 20-29. She is pictured with the RAs who donated their derby day race cars for the Ukrainian children.

Mission Friends of First Church, Potts Camp, packed a box of needed items for Taylor and Susan Price and the East Seventh Street Ministry in New York City. The children learned how they can be a part of missions by sending supplies to missionaries.

Unity Church, Pascagoula, will celebrate its 50th anniversary Sunday, June 17. The festivities will begin at 9:45 a.m. and conclude with dinner on the grounds. Guest speakers will be former pastors Ray Spence II and Sam Jones, and former member, Billy Murphy.

The second annual Jones County Association Mission Friends Day was held April 28 at Indian Springs Church, Laurel, with approximately 60 children, parents, and workers in attendance. The theme was The Cooperative Program: 75 years of working together. Allan Nix is missions director

of Jones Association.

Taking the time to enjoy fellowship and laughter at Gulfshore Assembly for the senior adult retreats are (from left) Glenn Shows, state senior adult consultant and retreat program director; Ken Hopkins, Temple Church,



Jones County Association Mission Friends Day participants



Mission Friends of First Church, Potts Camp

Hattiesburg; Dean Register, pastor, Temple Church, Hattiesburg, preacher for the week; and Wayne King, pastor of Spring Creek Church, Neshoba Association.



Shows, Hopkins, Register, and King

Thiele to retire from Seminary Extension post

NASHVILLE, Tenn. (BP) — Former Mississippi pastor William Edward "Ed" Thiele has announced his retirement as director of Seminary Extension, effective June 30.

He came to Seminary Extension on Jan. 1, 1997, after retiring from New Orleans Seminary where he had been professor of discipleship and director of field education since 1983.

Thiele earned a Th.D. degree from New Orleans Seminary in 1968 and a master of theology degree from Southwestern Seminary, Fort Worth, in 1955. Before joining New Orleans Seminary's faculty, he had been pastor of churches in Baytown and Beaumont, Texas, and Brookhaven.



Thiele

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Midwestern grants degrees to Mississippians

Harold (Hal) Kitchings Jr., pastor of Morrison Heights Church, Clinton, received the doctor of ministry degree during May 19 commencement exercises at

Midwestern Seminary. Dana L. Hinton of Greenville, received a diploma in ministering wife degree. Ronald Hinton, Greenville, received a master of divinity degree.

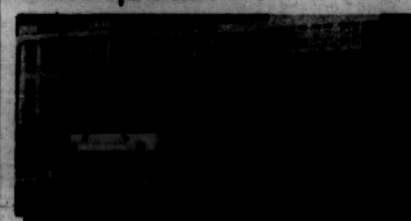


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Homecomings

Pleasant Grove, Brookhaven: June 17; Sunday School, 10 a.m.; worship, 11 a.m.; followed by a potluck meal; Gerald Aultman, Hattiesburg, former pastor, speaker; Kent H. Cochran, pastor.

Palestine, Harrisville: 44th annual service; June 24; 10:45 a.m.; lunch served; followed by services with cemetery business.

Revival dates

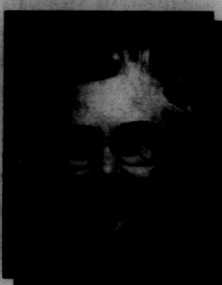
Sylvarena, Raleigh: June 17-20; Sunday, 11 a.m. and 6:30 p.m.; Mon.-Wed., 7 p.m.; Randall Creel, Lake, evangelist; Steve and Becky Carver, One Way Ministries, Mathiston, music; Robin Risher, pastor.

Shady Grove, Batesville: June 24-27; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; Harvey Reeves, Corinth, evangelist; Steve and Becky Carver of One Way Ministries, Mathiston, music; Terry Tribble, pastor.

Pine Level, Leakesville: June 24-27; Sunday morning, concert with The Terrestrial's from Tennessee; lunch will follow in fellowship hall; nightly services, 7 p.m.; David Grayson, interim pastor.

Faith, Silver Creek: June 17-20; Sunday, 11 a.m. and 1:30 p.m.; meal following morning service; Mon.-Wed., 7 p.m.; Mike Everett, guest speaker; Steve Walker, music; Donald Weber, pastor.

The ladies of Sunflower Church, Sunflower, have recently honored their director by naming their group the Jimmie Bennett Woman's Missionary Society (WMS).



Bennett

Bennett has been an active member of the church for 40 years. Besides serving as WMS director, she has taught the Flossie Mullen Ladies Sunday School class for many years.

First Church, Soso, held an ordination and licensing service on April 29 for Tommy Davis and Kevin Todd.

Davis, a student at New Orleans Seminary, was ordained to the ministry. He serves as youth minister and associate pastor at First Church. Todd was licensed to the ministry. He is a student at the University of Southern Mississippi and plans to go to Southern Seminary, Louisville, Ky. Pictured (from left) are Davis, Todd, and Ralph Graves, pastor.



Davis, Todd, and Graves

Jason Shows, a graduating senior from West Jones High School, received the Jones Association Awards Scholarship for having the best essay on Why We Need Prayer in America for the National Day of Prayer. Charles Gordon, director of education/outreach for the Jones County Association, is the local coordinator for National Day of Prayer.

First Church, Water Valley, ordained Jordan Thomas White to the ministry on May 20. A graduate of Mississippi State University, he recently received his master of divinity degree from Southwestern Seminary in Fort Worth, Texas. White will be serving as minister of students at First Church, Plainview, Texas.



White

The Southern Baptist School for Biblical Studies in Jacksonville, Fla. presented Danny Lanier the doctor of divinity degree on Sunday, May 13, during the morning worship services at Northcrest Church in Meridian. Malcolm R. Lewis, pastor of Northcrest Church, conferred the degree with all of its rights and privileges. Lanier is beginning his 18th year in full-time evangelism this month. He currently is serving as staff evangelist at Northcrest Church.



White and Kirk

Shady Grove Church, Batesville, recently licensed Rusty Robertson to the ministry. Robertson is available for pulpit supply, interim, revivals, and can be contacted at (662) 563-0198.

Heucks Retreat Church, Brookhaven, recently held deacon ordination services for Jimmy Dale White. Pictured (from left) are White and Ken Kirk, pastor.

Kenneth Jones, pastor, dies

Funeral services for Kenneth Jones, 64, were held on May 7 at Ephesus Church in Scott County. Interment was made in Ephesus Church cemetery. Jones died on May 5 at S. E. Lackey Memorial Hospital in Forest. A lifelong resident of Scott County, Jones served as



Jones

pastor for 46 years, serving 37 years as pastor of Ephesus Church.

Survivors include his wife Thenetia Brogdon Jones; son Mark Jones, Carthage; daughter Carol Ann Jones, Forest; and two grandchildren. His son David Jones preceded him in death.

STAFF CHANGES

Lincoln Road Church, Hattiesburg, has called Shane Cockrell as minister of music. He is attending the University of Southern Mississippi.

Friendship Church, McComb, has called Donna Wells as secretary, effective April 23. A native of McComb, Wells received her education at Southwest Mississippi Community College and Mississippi State University. LaVerne Summerlin is pastor of Friendship Church.

Thorn Hill Church, Pelahatchie, has called Dwight Varnier to his first pastorate. He was a member at Bethel Church, Brandon.

Benton Church, Benton, has called D. J. Speckner as pastor, effective April 15. A native of Colorado Springs, Colorado, Speckner received

his education at Wayland Baptist College and New Orleans Seminary. His previous place of service was Grace Memorial Church, Pearl River Association.

John E. Watts recently retired from the pastorate of Good Hope Church, Purvis. He has served churches in Mississippi and Florida for over 40 years. Watts did his undergraduate work at the University of



Watts

Southern Mississippi and graduate work at New Orleans Seminary. He is available for interim work or supply preaching for revivals and Bible studies and can be contacted at (601) 794-3926 or P.O. Box 1915, Purvis, MS 39475.

Pleasant Hill Church, Columbus, has called Randy Tolleson Jr. as associate pastor and minister of youth. Tolleson received his education at Northeast Community College and Mississippi State University. His previous place of service was New Hope Church, Columbus. Steve Lammons is pastor of Pleasant Hill Church.

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JUST FOR THE RECORD

Groundbreaking services for a new sanctuary at First Church, Clara, were held on May 13. The structure with 5,700 square feet, will accommodate a foyer, bride's room, prayer room, choir room, 57-member choir loft, and a 312-seat capacity sanctuary. Members of the new sanctuary and building and grounds committees are pictured (from left, first row) R. Mitchell Smith, pastor; Mark Purvis, chairman; Austileen Trigg; and Jackie Gollette; (second row) Elbert W. James; Aaron Waite; Ellis E. Davis;

Jerry W. Taylor; Sam Gardner; James Mills; and Tony Hutto.

Brewer Church, Richton, will have dedication services for its newly renovated church on June 24 at 11 a.m. Potluck dinner will follow the services. Kenneth E. Ball is pastor.

Spirit express basketball camp will be held June 25-29, and the Brilla soccer camp will be held July 9-12 at Indian Springs Church, Laurel. Both camps will be from 8 a.m. to 12 noon. For additional information, call (601) 428-1279 or (601) 428-5563.



Groundbreaking services at First Church, Clara

BAPTIST COLLEGE NEWS

Blue Mountain College (BMC) will have orientation for freshmen on June 21 and transfer students on June 25. The students may register for classes, meet with advisors, and learn more about the social, spiritual, and academic activities available at BMC. Both registration days will begin at 12:30 p.m. in the Paschal Student Center. June 26-28 will be set aside for pre-registration of transfer students majoring in elementary education. These students need to call in advance to schedule an appointment with the advisor. Another orientation will be held on Aug. 27 for new students whose schedules prevent them from

attending on the dates in June. For more information, contact Tina Barkley, director of admission, at (662) 685-4161, (800) 235-0136, or e-mail at admissions@bmc.edu.

Howard H. Aultman dies at age 86

Howard H. Aultman, 86, retired Baptist pastor/evangelist, died June 2, at the Grove Nursing Home in Columbia. Funeral services were held June 4 at First Church, Columbia.

Aultman was born in rural south Mississippi. He was a graduate of Victory High School, Lamar County; Mississippi College; Duke

University; and New Orleans Seminary.

Aultman's ministry spanned 57 years, during which time he served as associate pastor of Dauphin Way Church, Mobile, Ala. He served as pastor of First Church, Holly Springs; Harrisburg Church, Tupelo; and First Church, Columbia, for 18 years. He also served First Church,

Columbia, as pastor emeritus. In 1976, he entered full-time evangelism.

Aultman was preceded in death by his wife, LaVerne Wicker Aultman; brother, Toxey Aultman; and sisters, Ruth Brannon and Rachel Waites. Survivors include daughter, Eva Carolyn Aultman Hart, Jackson; son, Jerry Aultman, Fort Worth, Texas; brother, Douglas Aultman of Charleston; sisters, Laura Walters and Myrtle Paulette of Hattiesburg, and Betty Varner, Madison; and three grandchildren.

Aultman



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Corinth Church, Heidelberg, will have its annual St. Jude benefit and auction on June 23 at 7 p.m. For more information call Richard Gavin at (601) 787-3625 or the church at (601) 787-3828.

AAEO NEWS

The youngest youth of Old Union Church, Shannon, held a bike-a-thon and raised \$595 for the Annie Armstrong Easter Offering. Pictured (from left, front row) are Kaylan Reid, Kyle Simmons, Michael Collins, Shelby Godfrey; (middle row) Kyle Leslie, Jared Roberts, William Reid, Will Waycaster; (back row) Kolby Leslie, Brooke Frederick, Cassie Waycaster, Hannah Waycaster, Amber Frederick, and Brittany Harris. Kenneth Kelly is pastor.



The WMU and Mission Friends of First Church, Potts Camp, teamed up for a bake sale and trike-a-thon on April 14, to raise money for Annie Armstrong Offering. Pictured (from left) are Allyson Pipkin, Hayden and Ty Wilkerson, Jacob and Caleb Smith, and Jake Stone. The helper in the back is Laken Cook. Sue Stone is WMU director. Jim Buchanan is pastor.



Youngest youth of Old Union Church, Shannon

VBS dates

Morgantown, Natchez: June 18-22; 5:30-8:30 p.m.; Saturday, June 16, pre-registration day from 10:30 a.m.-noon.

Highland, Crystal Springs: July 16-20; 6-9 p.m.; ages 5 through 6th grade.

Lakeshore, Jackson: June 24-29; 6-9 p.m.; pre-registration, Saturday, June 23, 8:30-11 a.m.; ages 3 through grade 12; Joe Crout is pastor.

Calvary, Durant: June 18-22; 5:30-8:30 p.m.; ages 3-12; commencement at 6 p.m. on June 24.

First, Houlika: June 18-22; 6-8:30 p.m.; ages 3-8th grade. David Blackwell is pastor.

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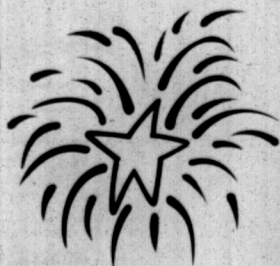
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FAMILY BIBLE STUDY

Focusing on the cross

Matthew 26:26-29; John 13:1-3, 18-21, 26-27, 30

By Kathy Mord Alford

In the days of the Lone Ranger and Tonto, my best friend Pam and I became blood sisters with all the understanding and conviction ten-year olds can muster. Scratches on our arms (probably induced by blackberry picking) were pressed together. With blood mingled, we vowed eternal friendship.

From earliest times, people have made covenants in such a way. However, what was a game to Pam and me was the most sacred of compacts to ancient peoples.

The blood covenant was considered a closer bond than that of birth — so close, in fact, that, in Oriental culture, the relationship between a man and woman who cut a blood covenant and also married was deemed incestuous. Covenant-makers pledged to give their

lives to each other; hence, "greater love hath no man than this, than that he lay down his life for his covenant-friend."

Most blood covenants observed common rites: a sharing of blood through various methods; exchanging gifts; and sharing a meal of a sacrificial substitute. The blood offered mutual life; the flesh, mutual nourishment, endowing the recipient with the giver's attributes. Such a covenant clearly involved absolute surrender of one's separate self.

In a world where covenanting was familiar, God chose this concept to establish his relationship with his chosen people. God's covenant with Abraham was unconditional, promising blessings not dependent on Abraham's or his descendants' actions. However, the covenant

God made with Moses required the Hebrews' obedience in exchange for his provision.

Jesus Christ, in seeking to fulfill God's promises, used the backdrop of the Passover to institute a new covenant with his followers. The Passover Feast was a remembrance of the time

Jehovah God had rescued his people from slavery in Egypt. Blood of sacrificed lambs on the doorposts of the Hebrews' houses saved them when the Angel of Death passed over.

It was Thursday evening, the night before Jesus would be crucified. Because no one had performed the obligatory, yet menial, washing of the guests' feet, Jesus seized the moment to demonstrate humility to these men who, even now, were anxious about their position in his kingdom.

Should the lesson not be learned, this dangerous passion would hinder the Gospel. Jesus' teaching did not condemn ambition, only its worldly motives. Servants, not power-

seekers, would be great in his kingdom; power would be given to the loyal. Jesus Christ, promised Messiah, very God, proceeded to perform what was considered the most servile task in a household, washing the feet of his twelve disciples.

Further deviating from normal ritual, Jesus took bread, broke it, and called it his body, passing it to his disciples to eat. Then he took a cup of wine, the Passover meal's cup of redemption, and instructed his disciples to drink from it, signifying that it was his blood of the new covenant, poured out for forgiveness of sins.

The disciples, familiar with covenants, would understand that in eating bread symbolizing Jesus' flesh, they would then be identified with a new nature, the nature of Jesus Christ, Son of God. Jesus' later command to them to abide in him would be clear and logical.

In drinking wine representing his blood, they would anticipate a transfusion of life, his righteous life for their own sinful lives. They would comprehend that Jesus, fully man and

fully God, was offering himself as the perfect sacrifice for the new covenant.

In covenanting with Jesus, all believers agree to an indissoluble union with God, exchanging our separate sinful selves for his perfect self. It is pertinent to remember Jesus' sacrifice corporately to reaffirm mutual life and nourishment.

When the Corinthians participated in the Lord's Supper in an unworthy manner, Paul rebuked them, saying that many were sick because of sinful attitudes and actions. Two thousand years later, we must follow Paul's admonition to examine ourselves to see that we are totally surrendered to our Covenant-Friend.

Throughout the Bible, we see that the believer's response to God's covenants does not release God from his covenant oath, and we have his promise that our obedience in faith secures God's covenant blessings for each of us.

He lay down his life for us. Have we done the same for him? Alford is a member of First Church, McComb.

EXPLORE THE BIBLE

Return to me

Amos 4:1-13

By Harold Simmons

A non-believing news reporter in Anchorage, Alaska, during a devastating earthquake made this statement: "During and after the earthquake, one definitely felt spoken to."

Even though the man had been through an experience that showed the tremendous power of God's creation, he was still unwilling to acknowledge God.

The people of Judah and Israel were no different. God was making a very definite effort to get his people to return to him with the same result as with the reporter.

Reasons for not returning (vv. 1-5). Amos gave two reasons why the people had not returned to the Lord in the background passage.

The first reason is that the people are centered in themselves. Amos puts the blame at this point on the insatiable appetite of the women of the Northern Kingdom for luxury. Amos compares them to "fat cows of Bashan."

Bashan, now known as the Golan Heights, was known for its special breed of cattle. They fattened easily but were also a mean breed. The people of Israel continuously fed on others to satisfy their desire for luxury. The sin was not that they wanted nice things. It was that they would "gore" and "trample" the defenseless poor to satisfy their desires.

A second reason for not returning to the Lord was their rebellious worship. God

had commanded Israel and Judah to offer sacrifices only at the altar of the temple in Jerusalem (Deut. 12: 5; 1 Kings 9:3), but Jereboam had convinced them that it was easier on them to offer sacrifices at the altars he set up in Israel.

Not only had they offered sacrifices at another altar than the place designated, but they had also mixed the worship of God with the worship of other gods. Thus it became a worship that was rebellious and meaningless.

Cheap grace, a grace without change of heart or lifestyle, falls into the same category because it is not what God had planned or revealed to mankind.

Today the deceptiveness of "the easy way" is being taught by some. The idea is don't worry about it (sin) because God is going to save everyone anyway. "He is a God of love and will not send anyone to eternal suffering" is

only a half truth just as Jereboam sold a half truth to his people.

Reasons to return (vv. 6-11). An old farmer had a very fine mule that obeyed his every command. Another farmer heard about the mule and came to try and purchase this fine animal.

The deal was made and the new owner took the mule home to plow. The next day he came to the original owner and said that the mule would do nothing he wanted him to do.

"Let's see you plow him," the original owner said. They went together to the field and the new owner began to plow. The mule would not pull the plow out to the end of the row if there were briars or thorns.

He would slow down and bite the corn off as he pulled the plow. "I see the trouble," said the original owner, and with that he walked to the end of the row where there was a big piece of wood. He picked up the limb, walked up to the mule, looked him in the eye and whacked the mule right between the eyes.

After that the original owner took the plow and simply spoke to the mule to get him to do what he wanted. "You can just speak to the mule to get him to obey, but you must get his attention first."

In this section of scripture, God is trying to get the attention of Israel. He hits them right between the eyes with seven calamities — famine, blight, mildew, drought, locust, plagues, and war. Each time God tried to discipline his people to return, but they would not heed the warning.

Retribution for not returning (vv. 12-13). God made the message plain to Israel, as he has to us: Return to me!

Amos called him Lord God Almighty. This means he has the power and the ability to do all that he says. If he says that he will save anyone who believes, he can and will. If he says that he will condemn those who do not repent and return to him, he can and will!

Simmons is pastor of Hebron Church, Grenada.

Canadian autoroutes: path to evangelism

MONTREAL (BP) — Turn to the Canada section of almost any road atlas, search for the province of Quebec and then look for a map of Montreal.

Standing out are two highways — "autoroutes" in Quebec — 10 coming from the south and 40 going east-west across the island of Montreal.

The autoroute numbers symbolize the increasing role the largest city in the mostly French-speaking Canadian province of Quebec plays as home to immigrants representing many of the world's ethnic groups, including newcomers from what missions experts call 10-40 Window countries.

Because Montreal culture remains predominantly French and English, current Southern Baptist churches in the city are aimed primarily at the French- and English-speaking populations.

In addition, Canadian Convention of Southern Baptist churches already exist for Haitian, Greek,

Romanian, Philippines, Sri Lanka, India, Vietnam, and Morocco.

Six of these nations — Lebanon, China, Philippines, India, Vietnam, and Morocco — lie within the 10-40 Window, regarded as the core of the unreached people of the world, extending from West Africa to East Asia, from 10 degrees to 40 degrees north of the equator, and encompassing the majority of the world's Muslims, Hindus, and Buddhists.

Additional statistics indicate persons representing more than 80 language groups live in Montreal. Groups with more than 5,000 people each are Italian, Spanish, Arabic, Chinese, Greek, Vietnamese, Portuguese, Creole, Armenian, Polish, Russian, Tamil, Romanian, Farsi, Khmer, and Punjabi.

"There is a great need for new churches among all of these groups," Boujakly said. "There is no doubt that Montreal is a strategic city for reaching many different ethnic and language groups."

Boujakly said the most likely new ethnic church would be another Spanish-speaking congregation because of the abundance of Southern Baptist Convention resources available in Spanish.

Such a church, he said, would need a strong leader.

"Several of the countries where most of the Spanish-speakers in Montreal come from — Mexico, El Salvador, Chile, Cuba — don't get along" from political and other standpoints, "but with a strong leader, they can do it," he said.

In addition to planting churches designed for new immigrants, Boujakly said another priority aims at reaching the children of immigrants.

"Often, the original church caters to the parents, and the children are forgotten," he

said. "They either start going to other churches or just fall by the wayside."

He also said many second-generation immigrants in Montreal become caught between two worlds — their old ethnic group identity and the new French- and English-dominated culture surrounding them.

For that reason, Southern Baptist leaders in Quebec are interested in starting "international" churches, such as one they would like to see started in Laval, a Montreal suburb where many second-generation persons of Italian and Greek descent live.

"The affinity for such churches would not be on the ethnic identity, but on whether services are in English or French, their age group, their worldview," Boujakly said.

A related phenomenon has been a surge in the number of house churches.

While the term, "house church" often evokes images of secretive meetings in restricted nations, Boujakly said Montreal contains what he calls "dozens and dozens" of small congregations meeting in private homes or apartments.

Boujakly has recently started visiting an Armenian house church in the Montreal suburb of Ville St-Laurent, where as many as 47 people congregate in one home.

"They are usually organized along ethnic lines," he said. "Among more-educated persons, the service will be in French, but the conversation will be in the native language."

"Among persons with less education, both the service and the conversation will be in the native language."

Along with leadership skills, Boujakly said potential ethnic church pastors should possess sensitivity and flexibility.

"We need someone who knows or is willing to learn the ethnic group's culture and the group's way of thinking," he said.

IMMIGRANT INFLUX — Autoroutes 10 and 40 passing through Montreal illustrate the fact that immigrants from many nations, including those in the 10-40 Window, are finding new homes in the Canadian city. (Photo by David Brazzeal)

Bibliocipher

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Clue: K = V

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Romanian, Korean, and Spanish-speaking groups. Leaders also are developing strategies to plant churches among Montreal's numerous other ethnic groups.

"There are plenty of ethnic groups here," Georges Boujakly, North American Mission Board church planter/catalyst in Montreal, said.

"The key is to find leaders who are not bogged down by the traditional ways of doing things that they have imported."

As in the United States, immigration has played a key role in the development of Quebec and other parts of Canada.

According to Statistics Canada, after accounting for those coming from the United States, Great Britain, and France, most immigrants to Quebec since Canadian Confederation in 1867 have come from Italy, Haiti, Lebanon, Greece, Vietnam, Portugal, and Poland.

The same Canadian government agency reports that from 1991 to 1996 (the latest years statistics are available) most immigrants arriving in Quebec originated from Haiti, Lebanon, France, the People's Republic of China,

